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prophets were practical men and "spoke for a practical purpose." This book will open up to many what has always been for them an unknown land.

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HANDBUCH DER ALTTESTAMENTLICHEN THEOLOGIE. Von AUGUST DILLMANN. Aus dem Nachlass des Verfassers herausgegeben von RUDOLPH KITTEL. Leipzig: Verlag von S. Hirzel, 1895. Pp. viii + 565. M. 11.

THE preface states that the editor has carefully selected from material left by the author such parts and proportions as he believed to represent the most mature thought of the author. Also the work has been so edited as not to leave the reader in uncertainty in respect to what has come from the author and what from the editor.

The body of the work after a general introduction to the study of Old Testament theology consists of three parts: I. Preliminary discussion of the nature of the Old Testament religion; II. Historical representation of the development of the religion; III. Doctrinal exposition, followed by twenty pages of index. In general the volume bulks not far from two-thirds as much as the fourth edition of Schultz's *Old Testament Theology*, which has been translated into English.

The conception of Old Testament theology, presented in this volume, is that of an essential constituent of biblical theology, closely bound to the theology of the New Testament, inasmuch as it presents the development of the redemptive religion in the stages preparatory to the New Testament revelation; while the ultimate aim and uses of this discipline are subsidiary to the proof of the inner truth of Christianity, of the necessity of the Old Testament revelation and its conformity to God's purpose of redemption.

The preliminary discussion of the nature and character of the religion of the Old Testament denies at once that the fundamental thought of this religion was either monotheism or sublimity, for neither of these accounts for the ethical character of the religion of Israel, and this character essentially differentiates it from all heathen religions. The real basis is found in the holiness of God, from which follow the conceptions of monotheism, the creation of the world, and freedom from any moral evil. It also necessitates a deeply ethical view of the physical world and of history, so that the relation between God and man is thoroughly ethical and therefore it is progressive,

with the divine holiness as the impelling force in the progress. Full ground for this general position is found in the facts that in the Old and New Testaments alike the view of human history is entirely religious, that the goal sought is the attainment of holiness by man, and that in these respects both stages of the religion are unlike all other religions. At the same time, because the Old Testament religion was the earlier stage in the development of this progress, it had not become entirely detached from the heathenism out of which it emerged, and accordingly it has several points of likeness to heathenism, such as the externality of worship, material sacrifices, dwellings for the deity, toleration of polygamy and blood revenge. In its inner principle there was no common ground. This was due to the revelation of God, it was in consequence of the divine activity making God known to men.

The second part is intended to delineate the historical course of the Old Testament religion, including only those details which the author held to be established by critical research. In the present stage of Old Testament discussion, it is interesting to note those things concerning the origin of the religion of Israel and its early history, which Dr. Dillmann considered to be established by criticism. Among these are the following : Abraham was a great nomad prince leading a Hebrew migration. When he cut loose from his family and family relations, under the providence of God a fit occasion was made for the beginning of revelation. The faith of Abraham rested in one God who was free from any limitation of nature, who was worshiped without any image, and whose relations with Abraham were simply and thoroughly ethical. During the stay of the race in Egypt their religious education was arrested and idolatrous practices gained ground. The oppression unified Israel and quickened their sense of religious need. The God of their fathers became their refuge. Moses was a great man, largely endowed by nature and well trained in his time, but not all his opportunities, his natural capacities, and developed powers can account for him and his work. The fact of a revelation from God and the reception of divine influence alone are adequate for this.

The author holds that there is no reason to doubt the historicity of the covenant, Ex., chaps. 19, 20, in its general features, or that the obligations of this covenant received definite form. The narrative of the conquest of Canaan shows that there was a sudden irruption across the Jordan of a people filled with religious enthusiasm (as later the Arab Moslems against the much more cultured Greeks and Persians), and

the ban which was executed indicates that Israel felt the difference between its religion and that of the Canaanites to have an ethico-religious basis. Although much can be said for the position that no priesthood dated from Moses, that no prominence was given to ritual, nor was any priesthood exercised by the tribe of Levi before the judges, yet various phenomena, notably the lack of any definite region of land belonging to this tribe, make it probable that this tribe was entrusted with the care and management of the sanctuary, and that some slight beginning of the development of the Aaronic priesthood was made in the time of Moses.

The standard attained under Moses was more lofty than the nation could maintain after their settlement in Canaan in contact with the culture and heathenism already there; hence religious and national disintegration followed.

The volume contains no more fruitful ideas than those centering in the conception of God, and its relation to the life and ideals of Israel. The name יְהוָה is explained from the Qal of the verb, and is said to mean God as existing, not in the merely metaphysical sense, but as living and being the same to the Israel in Egypt as to their fathers, hence as unchangeable and faithful to his promises, and as being free in action, in short, a person. The great riches of this idea of יְהוָה are unfolded under the three heads of immateriality or spirituality, uniqueness, and holiness. No writer in attempting to give the Old Testament conception of holiness has been more true than Dillmann to the Old Testament writings while expounding their meaning. The view which he gives, though not unfamiliar, deserves to be stated. "Everything which God discloses of an ethical nature, wrath, vengeance, burning anger of retributive justice, his law-giving word, his grace, love, compassion, everything is the evidence of one and the same essential power in him, namely, the vindication of his ethical purity and perfection in the struggle against that which opposes him and his holiness and attacks it, and (this power) has for its aim the upbuilding of the kingdom of the pure and the good," p. 257. This definition and statement of the nature and content of the divine holiness prepares the way for a doctrine of man. Yet more plainly is it fundamental to the doctrine of the way of salvation, the kingdom of God, or the Messianic ideal. The development of the Messianic ideal is sketched from its beginning; it includes an outline of Old Testament ethics in connection with the Ten Words, also of the covenanted blessings of God's people, especially the atoning reconciliation, of

prophecy and the prophetic mission, of the nature of the kingdom of God, and finally of the doctrine of the Messiah.

The following features in this volume are of especial value: (a) The discussion of the nature and relations of the religion of the Old Covenant. So profound a conception of the real nature of the religious life which was at the basis of the Old Testament literature, and so firm a grasp of the real relations of this religion to other religions, is commonly not to be found in current discussions of the general subject. For many readers these sections would be as a strong wind driving away the volumes of mist with which the subject is often befogged.

(b) The critical vindication of the historical elements in pre-Mosaic and Mosaic religious life, and of those elements in the Mosaic religion which are at the basis of the historical development of the religion. The representation here given of the beginnings and development of the religious history of Israel has due regard to the magnitude of the problem, which is not the case with a theory which defers almost the entire development of ethical monotheism until the eighth century.

(c) The Old Testament idea of God. Although Dr. Dillmann declines to attempt the genetic presentation of the religious beliefs in general of the Old Testament religion, he nevertheless gives an admirable genetic analysis of this conception. The keen perception manifested in the introductory portion is again shown in the masterly demonstration that Moses had at least the germinal elements of the idea of **הָנָהָר** as a living person, an incomparable and holy God. Unfortunately in the majority of discussions, critical and otherwise, too much strength is expended in calling attention to scattered phenomena and in discussing the external relations of these phenomena, especially in relation to a theory which is supported or opposed. There is altogether too little acumen displayed in seeking the great facts which lie beneath the phenomena, and in learning their significance. This volume is a call to a more patient study of the essential nature, the deeper things, of the Old Testament and its religion.

While the greater part of the material of this work is to be found in the commentaries of the author, those students who are familiar with those commentaries will prize most highly a systematic presentation of what they have found in scattered pages. The editor has not erred on the side of fullness; a more complete discussion of several subjects would have been more than welcome. A separate discussion of the wisdom literature is desirable. It may be said that this literature lies

outside the great current of redemptive thought which is characteristic of the religion of the Old and New Covenants. It is true that this literature betrays little consciousness of the great hope of Israel, yet it is doubtful whether it could have originated in any race where the conception of God as known in the Old Covenant had not molded the thought of the writers. It is a loss to any Old Testament theology in which this literature has no special discussion. The sacrificial system, whatever the history of its development, has a symbolism which is of theological value. It deserves more than the one section which touches on the subject. One could wish also that a more full discussion of "prophecy on its formal side" had been given. It is not easy to see *how* the opinion of Lotz,<sup>1</sup> referred to with apparent approval, p. 474, escapes the charge of being "mechanically magical." It may be that the editor will find occasion to issue another edition and that the material at his disposal will afford the more complete discussions to be desired.

The style of the treatise is delightful. It provokes the question why so few German writers present thought in this clear, perspicuous, and almost luminous manner. In conclusion it is to be noted that the work as a whole is so valuable that it deserves immediate translation, and English-reading students will be the losers if they do not have it to study.

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DIE ENTSTEHUNG DES DEUTERONOMISCHEN GESETZES kritisch und  
biblisch-theologisch untersucht von CARL STEUERNAGEL.  
Halle: J. Krause, 1896. Pp. x + 190. M. 4.

IT is at present universally recognized that the book presented to Josiah's secretary by the priest Hilkiah which, according to 2 Kings 22:3 ff., induced this king to destroy all temples and shrines outside of his capital, to abolish the worship of all gods except Jahwe in the royal sanctuary at Jerusalem, to desecrate altars, holy stones, and holy trees, to remove country priests to the metropolis or to slay them, and to celebrate the passover in a manner until then unknown in Israel, has been preserved to us in Deuteronomy. Practical unanimity has also been reached in reference to the pseudepigraphical character of Josiah's law book and the age when it was composed. Critical investigation has shown that, in spite of its distinct claim to be a work of

<sup>1</sup> WILHELM LOTZ, *Geschichte und Offenbarung im Alten Testament*, pp. 76-87.